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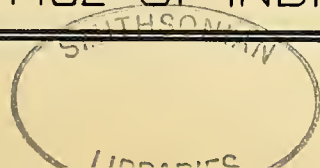
INDIANS

AT WORK



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UNITED STATES DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS • WASHINGTON, D.C.



I N D I A N S A T W O R K

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Volume V

Number 7

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One of the murals in the Federal Building at Anadarko, Oklahoma. These were painted by Kiowa artists: Stephen Mopope, assisted by Spencer Asah and James Auchiah.

The photograph was loaned through the courtesy of Oscar B. Jacobson, of the University of Oklahoma.



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME V

MARCH 1, 1938

NUMBER 7

Members of the Indian and the Appropriation committees in Congress have again been thinking about the Indian Claims Commission bill. That bill, after passing the Senate, was buried under a two to one vote on the House floor last June.

To the House Indian Committee there was presented, a fortnight ago, the record of all Indian claims disposed of by the Court of Claims since the beginning of Indian affairs. Newspapers publish from time to time the golden picture of Indian tribal claims aggregating nearly \$1,700,000,000, now in the Court of Claims. To the Indians a golden picture, to the taxpayers a frightening one; and it is generally added, and is a fact, that a greater number of tribal claims, probably equally meritorious, haunt the committee rooms of Congress, or simply haunt the minds of Indians who have no means to prosecute them. What appeared in the record submitted to the House committee?

Final judgments to date, over and above the Government's counter-claims, have totaled \$25,684,042. That is, about one and five-tenths per cent of the \$1,700,000,000 mentioned above. The total of claims passed to judgment, according to the list, was 97. Of this total, 63, or 65 per cent of all the suits, resulted in no yield at all to the Indians. They are recorded in the tabulation as "dismissed."

Each of these "dismissed" cases involves a complicated and a discouraging history. First, the tribe or its helpers got up the facts. Then a jurisdictional bill was introduced, a departmental report was filed, hearings were held in the Senate and the House, and a jurisdictional act was passed and was signed by the President upon the presumption that real merit existed. Then in every case the Department of Justice labored long to prepare the Government's defense. The General Accounting Office toiled one or two or three years compiling the list of Government counter-claims. Attorneys for the tribe spent thousands, even tens of thousands of dollars getting ready the Indians' case. Indians waited, and sometimes did little else but wait, for the suit's outcome. Then the slow mills of the Court of Claims commenced to grind, and ground out a dead zero, and the case was back where it started, waiting a new jurisdictional bill and a repetition of the costly operations. However, the Indian mind was not quite where it started, but was more confused, more cynical or embittered. The jurisdictional bill had been

defectively drawn or had been rendered ineffective through amendment; or acceptable proof could not be supplied in the court; or a legal claim had been declared not to exist, but only a moral one. Such has been the wind-up of 63 out of 97 of the Indian tribal suits brought to judgment since the beginning.

The Claims Commission, as proposed in the bill which the House defeated last year, would examine into all tribal claims, finishing its work within a reasonable time-limit. It would present to Congress its record and its finding in each case in turn. Then Congress would know whether merit existed; whether the claim was a legal one, hence adjudicable in the Court of Claims; or whether it was a moral one, hence to be settled by Congress. Congress would know in advance the total of Government counter-claims; it would know with practical certainty the total of the sum which in law or in moral right the Government ought to pay. Final settlement with the tribes could be achieved in fifteen years at the outside; where by present methods centuries must elapse, with costs running to many millions, and then the final settlement will not have been attained. Sooner or later, surely, the principles of the Indian Claims Commission bill will be enacted by Congress.

* * * * *

Here are business figures from two reservations which live under the Indian Reorganization Act.

At Mescalero Apache in 1935 the cattle income received by Indians was \$18,000. In 1937 it was \$101,000. The feed value produced by Indians in 1935 was \$5,000. In 1937 it was \$40,500. To the above, add that in 1935 most of the Mescaleros lived in hovels and ragged tents near the agency and now nearly all of them live in good houses out in small communities near the farmlands.

The results initially have been made possible through government loans (I.R.A., rehabilitation and live-stock to be repaid in kind) totaling \$242,200. Of this indebtedness, \$58,000 was repaid last year and there are practically no delinquencies. Included in what the loans have produced are the new houses and the farm equipment as well as the foundation stock of the Indians.

Outstanding indebtedness, but not delinquent, \$184,200.

Increase of annual income \$118,500.

That income increase could carry (could pay interest and amortization on) a debt of a million and a quarter dollars.

Good business by the Mescaleros.

The other case is furnished by the Cattle Trustees (all Indians) of Isleta Pueblo. In the spring of 1936 these trustees received 1,176 grade Herefords, bulls and heifers, and became indebted (to be repaid in kind) in the amount of \$27,870 to the government.

By January 1, 1938, all but \$6,270 of the indebtedness had been paid off. Live-stock on hand represented \$41,385 in value and cash in hand was \$6,018.

Otherwise stated, in two years the indebtedness had been cut by \$20,600 and the assets had been increased by \$18,817, representing a net profit, turned back into capital, of 100 per cent in two years.

Good business by the Isletas.

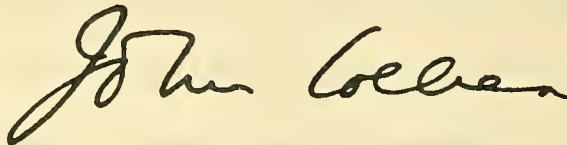
* * * * *

Ulysses Paisano, Indian silversmith and farmer, and tribal statesman, of Laguna Pueblo, is dead. He had gone with his people through many battles and many labors and many victories. So gently unobtrusive he was, that few of his many white friends thought of him as a man of power; but since I first knew Ulysses Paisano - and Frank Paisano and Charles Kie and others of that numerically small but morally great Indian tribe - in 1922, Laguna Pueblo has helped make Indian history. From the defeat of the Fall-Bursum Indian bill in 1922, through many intervening events, to the banner-bearing soil conservation work of the recent years. Laguna and Acoma Pueblos, close neighbors, but often enemies in the past, have marched together, and have marched with the rest of the Pueblos, in these struggles and achievements of sixteen years. And now Ulysses, gentle, hospitable, faithful and wise old man, is gone.

The race lives; and to the tribal Indian that fact is everything.

And to Gertrude Bonnin, who died at Washington on January 26, that fact was everything: the race lives on, not dies. The

Sioux race lives, the Indian race lives; spirit and flesh, the Indian goes on. Some facts of Mrs. Bonnin's life are given on page 23. A speaker at her funeral stated that she had been the representative Indian woman in public life for a generation. That, I believe, was a true estimate.



Commissioner of Indian Affairs

* * * * *

COVER PICTURE

The photograph of Bull Lake, Wind River Agency, Wyoming, which appears on the cover of this issue of "Indians At Work" is by H. L. Dennler.

AN OKLAHOMA GULLY BEFORE AND AFTER TREATMENT

CCC-ID Work At Osage. Oklahoma



A Gully Before Treatment



The Same Gully After Filling

THE AMERICAN INDIAN SIGN LANGUAGE

By John P. Harrington, Smithsonian Institution

(Note: This is Section 1 of an article on the American Indian sign language. The two subsequent sections will appear in early issues of Indians At Work.)

Talk Without Talk

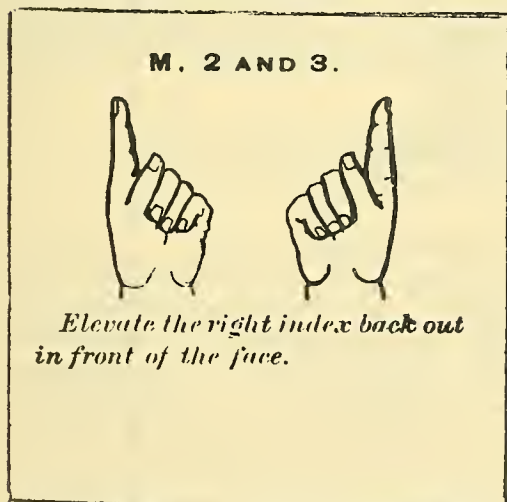
The scene is a little room at Anadarko in south-central Oklahoma. The time is the early 'nineties of the past century. An American with a bearded, expressive face stands before an audience of those more properly called Americans - the native Indians - addressing them in a silent language, which could not be understood if the room were dark, in a silent language of hundreds of words cemented together with a flux of motion and facial expression. It is a language the speaker has acquired through long years of practice from men like those in his audience; they in turn have had it handed down to them from their remote ancestors.

This language is perhaps the greatest invention made by the American Indian and is on a par with the invention of writing in the Old World. It is the strangest language on earth, for not a sound is uttered, yet it moves forward as rapidly as the spoken speech on which it is based. It corresponds to the ideographic writing invention of the Chinese rather than to the phonetic writing invention of western Eurasia, since each sign in this Indian sign language represents a word, just as each Chinese character represents a word and was in origin a picture of the concept of a word. And this talk without talk is not only based, as we have said, on language, but on as many tongues as are represented by the men in the room. Here in this audience are Kiowas, Kiowa-Apaches, Comanches, Wichitas, Caddos, a stray Pawnee, a stray Osage. All these representatives of seven different tribes and languages, whose widely different forms of speech would require the lifetimes of at least seven devoted linguistic specialists for their adequate recording, understand the same sequence of signs - and interpret them in seven absolutely different spoken languages! The only parallel to this in the field of writing is again the Chinese character system, by which individuals speaking eighteen diverse dialects, and also a totally alien Japanese, can read the same newspaper while different words are pronounced.

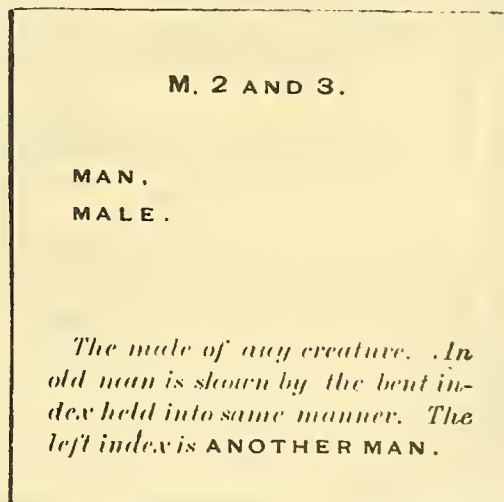
The scene I have described took place at the little mission at Anadarko, at that time in the Indian Territory, and the white man was the missionary Lewis F. Hadley, who, according to my Indian informants, made these eloquent, yet silent addresses. It was one of the most unique happenings in all the history of human preaching. Walter C. Roe at Colony, Oklahoma, used to preach to the Cheyennes in the same silent manner used by Hadley in preaching to the Kiowas.

Cards For Learning The Sign Language

When I first came to the Smithsonian Institution's Bureau of American Ethnology in Washington, D. C., a set of cards for learning the sign language, prepared by this same Lewis F. Hadley, attracted my attention in the "middle room", which was lighted by the lower half of the great rosette window. These cards bore a diagram of a sign language sign on one face and the English word translating the same on the reverse face, the idea being to test the learner's memory by seeing if he could recognize the meaning of the sign without referring to the reverse side of the card. This is an old device in the history of teaching and one which had previously been used in the teaching of the sign language used by the deaf. Hadley also published complete texts of stories, Bible passages, and the like, as series of diagrams of signs with sub-linear English translations, a procedure which had previously been used only by Mallery. This method is a sound one: those who have studied a foreign language know that it is best learned by the study of a connected text rather than by that of isolated words. Following this principle, we reproduce at the end of this article one of Hadley's texts - that of the Nineteenth Psalm.



From Hadley's Card System Of Indian Signs. The Sign Above Is For The Word Man.

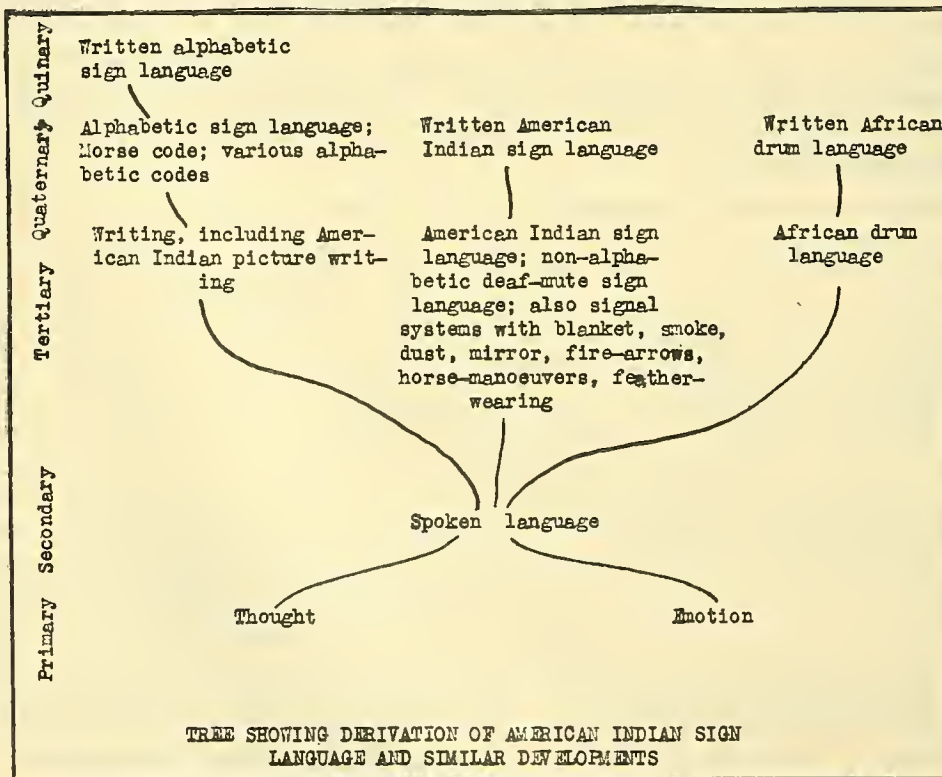


This Is The Reverse Side Of The Card, Which Gives The Meaning And Use Of The Sign.

What The American Indian Sign Language Really Is

I have just told how the American Indian sign language is founded on spoken language, or rather on a number of spoken languages. Let me for a moment get right down to explaining what the American Indian sign language really is, even though in doing so, it will be necessary to use some unusual words. Plainer than what I am about to say, is the diagram below, from which one will quicker grasp the interrelation and development of terms.

We are beings of thought and emotion. Both thought and emotion have expression in our bodily condition, posture and action. But these non-linguistic expressions put across to other human beings, unless the setting happens to be right for ready understanding, only the merest fraction of the definite conceptual and emotional process which is going on within the brain. It was only through a development known as speech, based on the pre-existence of sound and hearing, and seizing upon organs connected with the lungs and mouth to put them to secondary employment for its building, that details of thought and emotion, with only the ordinary background of circumstances to help the understanding, first became plainly expressed. Both thought and emotion have their independent expression in speech: thought develops the non-interjec-



tional parts of speech and their putting together, which latter is known as grammar and syntax; emotion develops only that single part of speech, in contrast to all the others, known as the interjection. Thought and emotion are primary phenomena. Spoken speech, based on thought and emotion, and their inseparable tool and accompaniment, must be termed the secondary phenomenon. Writing, in its ideographic and phonetic forms, American Indian sign language and other similar lesser developments elsewhere, blanket, smoke, dust, horse-running, feather-wearing signaling system, and the African drum language, are the tertiary phenomena, based on spoken speech. Alphabet sign language, based on phonetic writing, and written or printed American Indian sign language (Mallery, and especially Hadley, reproduce such texts, and Hadley includes one written by an Indian) are the quaternary phenomena. Written or printed alphabetic sign language is the quinary phenomenon. Some signs consist of such natural gestures that they may be said to have originated contemporaneously with the spoken word, or to have antedated it, but in general the sign is to the Indian understanding based on the word; the word being regarded as the main medium, and word and sign intertranslatable.

Sign Is Here Used For A Standardized Gesture

In speaking of an North American Indian sign language it is necessary to define what is meant by sign. A sign, as here used, is applied to a standardized gesture, that is, a postural tension for expression which has become conventionalized. These signs are still or with motion; they involve one or two hands and to a lesser extent other body parts, especially facial parts. The signs center about the upper limbs and the facial parts.

An Animal Produces The American Indian Sign Language

The American Indian sign language attained a vocabulary and complexity at least twenty times as great, and judging from some aspects, a hundred times beyond the highest similar development elsewhere in the primitive world. Just as Indian California basketry attained a perfection unparalleled in the art of basket making, excelling by far any European basketry, so the American Indian sign language excelled all other primitive inventions along this line. It is true that all over North and South America the Indians had some dim approach to a sign language. It remained for an animal, the buffalo, more scientifically called the American Bison, to cause this rudimentary sign language to blossom into its startling

development. Strange enough to be figured as an item in Ripley's "Believe It Or Not" is the fact that an animal produced the American Indian sign language. An animal, the buffalo, ranged in what I call the core of the continent of North America. The drawing below shows this range, which is coincident with the fuller development of the sign language. The center of this range, the Western Plains, where the buffalo persisted longest, is coincident with the fullest development. Here on the Western Plains, Indian tribes speak-



The Original American Bison Area,
According To J. A. Allen.
From "The American Bisons",
1876.



The Plains Indian Culture Area, Ac-
cording To Wissler. (Reprinted
From "The American Indian", By Per-
mission Of The Oxford University
Press.)

ing some fifteen or twenty diverse languages were jumbled together as buffalo hunters. They elbowed each other. The result was the sign language. It was a matter of necessity, just as Mallery reports the development of a sign language among the workers in a mill in Pennsylvania, where the din of the machinery made ordinary speech impossible. Buffalo hunting was done in the daytime, so the inadequacy of sign language in the dark did not retard its development. Night hunting would never have developed it. The Indians of the Western Plains (the Kiowa, the Kiowa-Apache, the Crow, the Cheyenne, the Arapaho, the Shoshone, the Comanche, the Blackfoot, the Sioux): these are the peoples who spoke it richly, and whose aged are still our teachers. The sign language at its peak is therefore coincident with the Western Plains Culture Area of Wissler (see right-hand map above).

A Text In American Indian Sign Language

By far the best way to sample and to learn languages, including the American Indian sign language, is by connected sequence of words in a text, rather than by memorizing mere isolated words. For this reason I always like to get a text for sampling a spoken Indian language. No text is better adapted for such a purpose than that of the Nineteenth Psalm. It is one of the poetical peaks of the whole Bible, yet is so simple in its wording that it could be used in an elementary primer. The original Hebrew has been included, since it is the base from which all translations must be derived.

The text as here presented consists of six lines: 1. The original Hebrew; 2. Transliteration in the Hebrew in our letters (vowels are pronounced as in Spanish; a with superior circle is pronounced like aw in English); 3. Literal English translation of the Hebrew (lines 2 and 3 were prepared for Indians At Work by Mr. Moses Steinberg, eminent Hebrew scholar); 4. The King James translation of the Hebrew - this line is underscored; 5. American Indian sign language version, based mainly on Hadley's sign language paraphrase, pp. 269-272, but with emendations of certain words and additions to the Hadley version of verses five and six; 6. Literal English translation of the signs.

Indians At Work is therefore publishing a complete record of the original and the sign language translation of the Psalm. I believe that this is the first document of its kind ever placed before the public; it is certainly a most effective one for sampling and appreciating the nature of the American Indian sign language.

* * * * *

F. G. COLLETT LOSES LIBEL SUIT AGAINST "WASHINGTON TIMES"

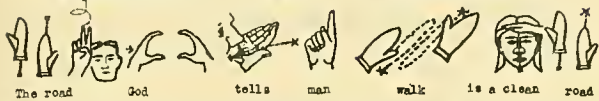
The libel suit brought by Frederick G. Collett against the "Washington Times" was tried in the Federal District Court at Washington, D. C. on February 9 and 10.

The suit was based on a newspaper article which digested testimony before the House Committee on Indian Affairs on April 4, 1935 wherein Collett was charged with forging Congressman Clarence F. Lea's name to a circular dealing with the Indian Reorganization Act.

After hearing the plaintiff's witnesses, the judge directed a verdict for the defendant newspaper.

LANGUAGE — THE NINETEENTH PSALM

מִצְוַת	יְהוָה	כֹּהֵן	מְאִירָת	עֵינַיִם
mitvas	Yehovah	barh	m'irath	synhim.
(the) commanding	of Jehovah	pure	gives light to	the eyes.
<u>The commandment of the Lord</u>	<u>is pure,</u>	<u>enlightening the eyes.</u>		







the same is as light to the eyes.

לְעֶד עוֹמֶדֶת מְחֻרָּה יְהוָה יִרְאֶת

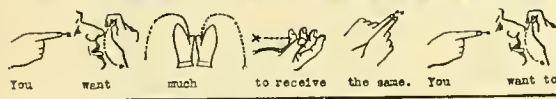
9. Yireth Y'hovah t'horah omedeth l'ed
(The) fear of Jehovah (is) clean (and) stands
The fear of the Lord is clean, enduring forever:














מִשְׁפָּטֵי־יְהוָה	אֱמֶת	צִדְקוֹ	יַחְדָּי:
mišpāṭey-Y'hovāh	emeth	tsidkō	yachday,
(The) judgments of Jehovah	true	justified	together,
(The judgments of the Lord are true and righteous altogether.)			



רַב	וּמִפָּן	מְדָה	רִנָּהּ
rāv	umipān	mizāhāv	rināhāmādīm
much	and from pure gold	from gold	The desired ones
<u>More to be desired are they than gold, yea, than much fine gold:</u>			



want to possess them more than gold, more than much fine gold.

צִיפִּים: **וְנֶפֶת** **מִדְבַּשׁ** **וּמְתוּקִים**

tsifim. vnofeth midvash unthukim
 and the sweet ones and the trickling from honey and the sweet ones
 sweeter also than honey and the honeycomb.



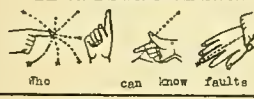
רַב: עֶקֶב בְּשִׁמְרָם בָּהֶם נִזְדָּר נִסְעֵבִידָּד

11. Rav-av'dikdā nighār b'hēm b'šhmrām eḳek rāw.
Also thy servant is warned in them when they guard steps
Moreover by them is thy servant warned: and in keeping of them there is great reward.

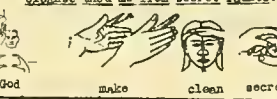


מִרְבֵּן שְׁנֵאוֹת

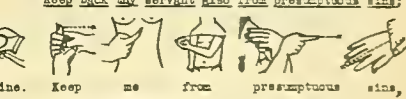
12. Sa'glos mi-g'vin
"istakes who can understand?
Who can understand his errors?



מִן־סֵתֶרִים נִקְיִי:
 minist'eron nakayni.
 from secret things cleanse me.
Cleanse thou me from secret faults.



עֲבָדָה חֲשֹׁךְ מִדֵּים גַּם
13. Gen misrayim khaasoh ard'kh
Also from evil men avoid thy servant
Keep back thy servant also from presumptuous sin;



אֵל-יְמִשְׁלֵהוּ	אֵל
al-him'sh'lu-vi	áz
shall have no dominion over me	those
<u>let them not have dominion</u>	<u>over me:</u>



רַב: **מִפְשַׁע** **וְנִקְיָתִי**
 rāv. mipeśa v'nikeythi
 wavy. from wine
then shall I be wright, and I shall be innocent from the great transgression.

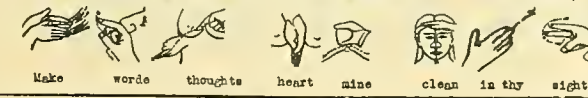


לְבִי יְהוֹנָן אֶמְרֵ-פִי לְרִנָּן יְהִי

14. Yihyu l'rāṣon amrey-fi v'heygon libi

Let be to the will sayings of my mouth and the meditation of my heart

Let the words of my mouth, and the meditation of my heart

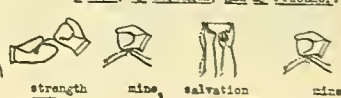


לפניך
l'fonekhā,
before thee,
e acceptable in thy sight,



יְהוָה	צוּר	וְגוֹאֲלִי
Y'hovah,	tsuri	v'goali.
Jehovah,	my rock	and my redeemer.

O Lord, my strength, and my redeemer.



PERSONAL IMPRESSIONS OF THE JANUARY 18-20 NAVAJO

TRIBAL COUNCIL MEETING

By James M. Stewart, Director of Lands

En route by government car to the Navajo Reservation at Window Rock, Arizona, from Fort Duchesne, Utah, where I had been discussing with the Ute Indians their land problem, I began to think back over the numerous Navajo councils I have attended and to trace in my mind the various changes wrought in the administration of the Navajo Area and in the thinking and attitude of the Navajo people themselves to those changes.

Beginning in 1931, at Fort Wingate, New Mexico, I attended my first Navajo tribal council meeting. At that time the council was composed of twelve delegates constituting the voting power and twelve alternates who were without voting power but who were available to take the respective place of any regular delegate unable to be present. The chairman of the council at that time was Deshna Clah Chischillige. At that time the Navajo Area was under six independent superintendents. The business transacted was of general routine nature; nothing especially new or disturbing to the Indians was involved: topics such as sheep dipping, the need for more lands, education, health and so on. Altogether it was a period of getting together for visiting not only by the Indians themselves, but also by the six superintendents and members of their staffs and representatives of the Indian Office; so it continued along this line regularly once a year (July 6 and 7 were the accepted tribal council meeting dates).

Since that meeting in 1931 I have attended all of the Navajo council meetings. Up until the Tuba City council meeting, nothing really profoundly upsetting was propounded to the council. At the Tuba City meeting, to the Indians at least, the ogre of range control and stock reduction was raised and brought out into the open. From that meeting through the subsequent ones - Fort Defiance, Keams Canyon, Crown Point and Window Rock - stock reduction was and is the main topic.

In the meantime the administration of the Navajo Area had been centralized in one head, who replaced the former six superintendents. Range control and stock reduction were not being accepted

by the Navajos for the principal reason that the Indian Office had proposed an action which admittedly is necessary and desirable but at the time was not understandable or acceptable to the Indians. Frankly, the Indian Office did not have the facts fully developed, or the administrative arrangements made, whereby the Navajos could be shown that stock reduction was not only a wise move but an urgently necessary one if they were to endure as a tribe, and that in addition it was a practically feasible operating plan.

As a result of raising the range control and stock reduction issues and continually hammering them at the Navajos, the Indian Service was not at all popular on the reservation; in fact it is said that some of the Navajos have disciplined misbehaving children on occasion by intimating to them that Commissioner Collier might appear on the scene. The formerly dignified Navajo councils had become, through misunderstandings in certain quarters, imbued with a feeling of hostility and discourtesy to everything emanating from the Indian Office. This hostility manifested itself in part through heckling Indian Office representatives when they addressed the council. The stock reduction issue was the main point of controversy; there were, however, other contributory factors such, for instance, as the removal of the several former superintendents, toward whom the Indians generally had a real affection and had looked for counsel and advice, and also the more or less disregard by the Indian Service of those chapter organizations which had been built up by these superintendents and which were valued by the Navajos.

Previous to this last council meeting, the last one I attended was in November 1936. At that time there was a good deal of confusion and doubt in the minds of the employees as to whether the new form of central administration could be successfully carried on. I am describing atmosphere rather than actions, because in its formal actions the council continued to be in harmony with headquarters policies.

With the foregoing thoughts in mind, I approached this last council, wondering if it would be a repetition of others and would result in a continuing antagon-

Picture: In between sessions at the council meeting. Commissioner Collier chats with Roman Hubbell, trader, in foreground.



ism toward the general program. The first day of the council meeting was disappointing. Out of 72 of the new council members (the council having been reorganized on a more representative basis), only 43 delegates were in attendance and the general Indian attendance was sparse. Gradually during the afternoon other delegates continued to arrive and also Navajo Indians in general. During the first day miscellaneous matters were discussed, such as the application of the Continental Oil Company for reinstatement of its Boundary Butte lease and enlargement of its present lease holdings, the allowing of metalliferous mining on the reservation and the granting of land-use to missionary groups and so forth. When the second day of the council opened there appeared to be as many Indians present as at former councils. The attendance of the council delegates had jumped from forty-three to approximately sixty. It was at the second day's meeting that the Commissioner arrived. In decided contrast to his reception at other recent councils, he was greeted most warmly by the Indians. His topic was the ever-troublesome one of range control and stock reduction. An all-day discussion, at which all the facts were presented by Superintendent Fryer, Commissioner Collier, and other staff members, followed.

The session continued into the night. At about eleven-thirty, after full discussion by delegates from nearly all of the districts, the council unanimously adopted a resolution authorizing the elimination from the reservation of non-productive livestock - with qualifications in so far as horses were concerned - but with no qualifications concerning ewes and wethers.

All through the first and second days of the council meeting it was apparent there had taken place an impressive shift in attitude on the part of the Indians and on the part of the superintendent's staff. To my mind this has been brought about largely through efforts of the present superintendent and his staff, who have wisely and effectively carried out the policy under which the entire reservation has been divided into eighteen administrative and grazing districts, and of putting in charge of each district a competent staff member empowered to represent the superintendent on practically all local matters. This set-up gives the Indians a responsible officer close at hand, and makes possible a far closer contact than they have ever had before with the administrative officers. Through the district representatives on the council, local matters pertaining to a given district can and are effectively disposed of, whereas in the past the councilmen always had to go "back to their people" to discuss matters generally affecting the reservation.

It was apparent to me that the superintendent and his staff have the facts well in hand, such as the carrying capacity of the range, the number of sheep and goats and other live-stock on the reservation, their location and ownership; and through this knowledge of facts plus the district arrangement, plus the administrative orderliness, they have emerged from a chaotic condition to a well-planned moving direction. Adding to this the changed attitude of the Indians and of the personnel generally, there is a new feeling and a new spirit manifesting itself over the entire area; a feeling and spirit that indicate the entire program is well under way. The remark made to me by one employee - "Mr. Stewart, I really feel now that the new program is going over; that we are on our way" - correctly sums up the general present situation on the Navajo Reservation. There is one thing to remember, however; we must at all times progress with the Navajos themselves, and not they with us.

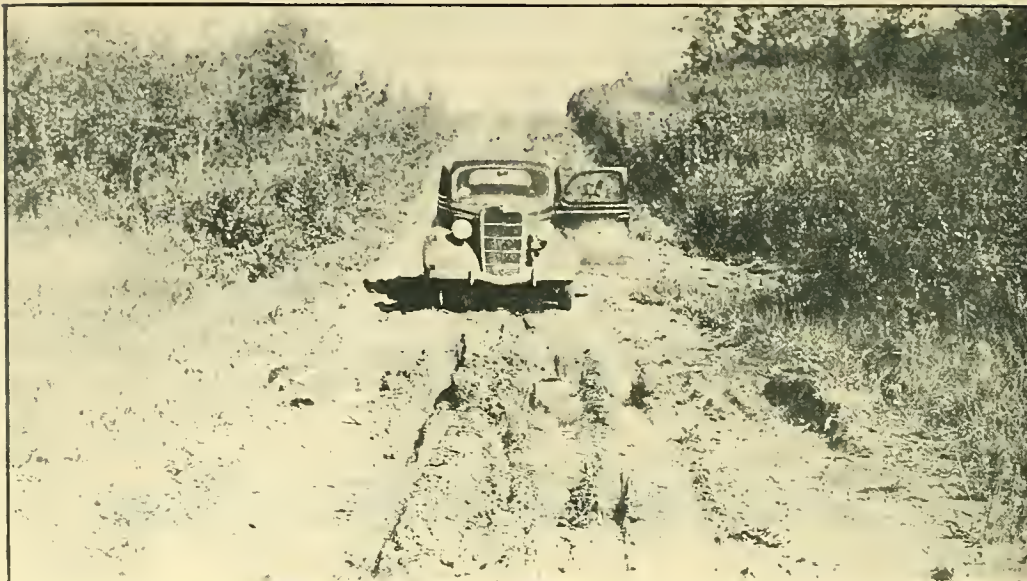
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RIO GRANDE WATERSHED ADJUSTMENT PROGRAM IS LAUNCHED

As the initial step in a comprehensive program of social, economic and land-use adjustment in the Upper Rio Grande Watershed, the Office of Indian Affairs has accepted jurisdiction over four hundred thousand acres of eroding and depleted grazing land in New Mexico. Transfer of jurisdiction over these areas from the Department of Agriculture to the Department of the Interior was recently completed.

Approximately 700,000 acres of eroded range land in the Upper Rio Grande Watershed were originally purchased by the United States as Indian demonstration projects for the use of Pueblo and Navajo Indians, for erosion control and for the protection of the watersheds. After the purchases had been completed, the administration and development of most of the areas was taken over by the Soil Conservation Service. The Office of Indian Affairs subsequently designated considerable portions of the areas for use by the subsistence-seeking Spanish-American population of the Rio Grande Valley. Other parts of the purchased lands were designated for mixed Indian and Spanish-American use and about one-third of the total area was set aside for exclusive Indian use. The transfers of jurisdiction of parts of the purchased area to the Secretary of the Interior carry into effect this earlier allocation of use arranged for by the Commissioner of Indian Affairs. Thus the whole purchased area of 701,000 acres has been devoted to the use of the two resident subsistence-farming populations dependent upon the adjacent range for the grazing of their domestic live-stock.

CCC-ID WORK AT TURTLE MOUNTAIN AGENCY, NORTH DAKOTA



This Picture Shows An Old, Rutted Road, Improperly Drained.

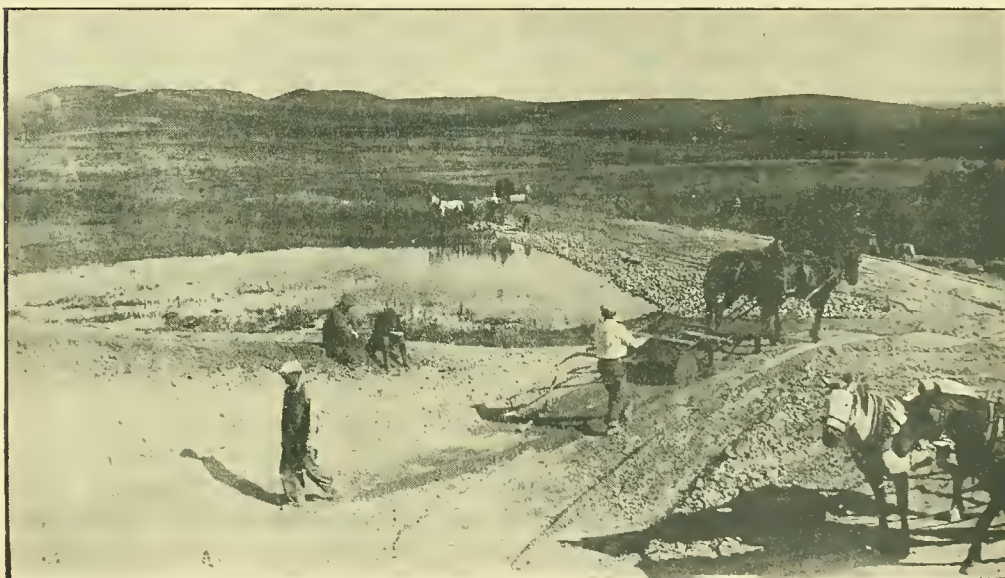


This Picture Shows The Same Road After Construction.

CCC-ID WORK AT TURTLE MOUNTAIN AGENCY, NORTH DAKOTA



CCC-ID Crew Setting Up One Of The Windmills



CCC-ID Crew Working On Dam And Reservoir. This Dam Is Being Constructed Below Several Large Springs And Is Already Filled With Water And Will Furnish An Excellent Stock-Watering Place For The Indian-Owned Stock In This Community.

INDIAN COLONY HELD TO BE "INDIAN COUNTRY" IN SUPREME COURT DECISION

By Charlotte T. Westwood,
Assistant Solicitor, U. S. Department of the Interior

The United States Supreme Court on January 3 handed down an opinion in the case of United States v. McGowan, et al., which is of great interest to the Indians and the Indian Service.

In this case, the United States sought the forfeiture of automobiles used to carry intoxicants into the Reno Indian Colony in Nevada, invoking Section 247 of Title 25 of the United States Code, which provides for the forfeiture of conveyances used in introducing intoxicants into the Indian country. The Federal District Court* and Circuit Court of Appeals** had denied the application of the statute on the ground that the Reno Indian Colony was not within the term "Indian country." These courts referred to historic definitions of "Indian country" as lands set apart for the Indians from the public domain or lands to which the original Indian right of occupancy had never been extinguished. They held that lands, such as those of the Reno Indian Colony, purchased by the United States for Indian welfare from private owners without obtaining a cession of State jurisdiction and without formally designating the land as an Indian reservation were not Indian country.

The tract of land known as the "Reno Indian Colony" was purchased by the Government under Congressional appropriations made "for the purpose of procuring home and farm sites * * * for the non-reservation Indians in the State of Nevada * * * for the purchase of land and water rights for the Washoe Tribe of Indians * * * " and, later, for additions to the Colony. The several hundred Indians on the 30-acre colony tract were under the jurisdiction of the Carson Indian Agency and had received the same type of assistance and guardianship from the Interior Department as had Indians on reservations throughout the country.

The probable result of these Federal court opinions would have been not only that the Indians of the Reno Colony were not protected by the Federal Indian liquor laws, but that they were not protected by other Federal laws applying to Indian country, such as laws regulating traders and punishing crimes, and that Indians residing on other colonies and rancherias and lands purchased from private owners without obtaining the cession of State jurisdiction would likewise have been without the protection of the Federal laws.

* United States v. One Chevrolet Automobile, 16 F. Supp. 453 (D.C. Nev. 1936).

** United States v. McGowan, 89 F. (2d) 201 (C.C.A. 9th, 1937).

Such a result would have been far-reaching. Since the public domain has greatly diminished and the lands previously occupied by Indians have been extensively sold to private owners, the chief way in which Indian land holdings may be extended is through the purchase of private lands now under State jurisdiction.

These opinions of the lower Federal courts have now, however, been overruled by the Supreme Court. Mr. Justice Black, speaking for the Court, said that the term "Indian country" must be construed in the light of changing circumstances, that the policy of Congress has been to protect Indians in "dependent Indian communities" anywhere within the borders of the United States, that the Reno Indian Colony was set apart by the United States for the use of the Indians and is under the superintendence of the Government and, therefore, is properly designated as "Indian country."

In indicating the continuing guardianship of the United States over the Indians and the similarity of the position of these Indians with that of other Indians on reservations, the Justice referred to the Indian Reorganization Act and indirectly, therefore, to the organization of the Reno-Sparks Indian Colony under that act. This recognition of the Indian Reorganization Act and of tribal organization under Federal guidance is of great importance in removing any doubts as to the constitutionality of that act and as to the continuance of Federal guardianship of organized tribes.

* * * * *

GERTRUDE SIMMONS BONNIN DIES

Gertrude Simmons Bonnin, wife of Captain Raymond T. Bonnin, died January 26 in Washington, at the age of sixty-two. Mrs. Bonnin, who was a full-blood Sioux, had been a teacher at Carlisle and in the Indian Service, a writer, and was founder and president of the National Council of American Indians.

When he learned of Mrs. Bonnin's death, Commissioner Collier said:

"I have known Mrs. Gertrude Bonnin intimately for fifteen years, and I have considered her the representative Indian woman in public life. She was thoroughly and intensely Indian, while at the same time her culture in the White man's way was wide and deep. Mrs. Bonnin was a great orator, and her writings belong to literature. She had an immense and accurate knowledge of Indian facts and Indian problems. The Sioux Tribe and all Indians have lost a real leader."

CRAFTS OF THE PAPAGOS



A Papago Basket Maker

(Note: Adapted from material in the annual report of the Superintendent, Mr. T. B. Hall, and from other office correspondence. Most of the photographs were furnished through the courtesy of Miss Ruby B. Kassel of Sells Agency, Arizona.)

Papago crafts are very much alive today. Papagos use as well as sell what they make; and archaeological investigations show that the techniques and materials of today have changed little since the days before the white man.

Bows and arrows for defense; lariats, leather thongs and horsehair ropes for their principal industry - cattle raising; pottery for cooking and storing water; baskets for storage and carrying - these have been the needs of a desert people.

Papago arrows are interesting chiefly for the small, almost minute, arrow heads, chipped from the black volcanic glass, obsidian. Making them is almost a lost craft.

Lost completely is the art of jewelry making. Obsidian, turquoise traded from the north and coral traded from the Mexican coast were the chief materials of the native necklaces, several of which may be seen at the Arizona State Museum in Tucson.

Fine string lariats and horsehair ropes are still being made and a comparatively new related development is the weaving of horsehair belts and hatbands.

Papago Water Jars And Pottery Figures

Papago pottery is almost identical with that of their relatives, the Pimas. It is of two kinds, the red clay, sometimes



Papago Cooking Pots And Storage Jars. The Pot At Lower Right Is The Traditional "Bean Pot" Of The Papagos.



Willow Or Pima Baskets Made By Papago Women. These Are Water-Tight, And Are Used As We Use Pans.

sary in a desert country. The porousness of the clay allows the water to "sweat" through, and the resulting evaporation keeps the water cool even in the warmest weather. In the village of Toapit (Stoa-Pifka, white clay), etaws, fat pottery images, with the hands folded complacently across their stomachs, are still sometimes made. From the same district also come other small figures: horses, rabbits, and even camels - reminders of those unfortunates which were set free in the desert country by the Army after the Civil War.

decorated with black designs; and the white clay, similarly decorated. The nearby Maricopas also make pottery, shown in the accompanying photograph. In addition to the smaller cooking utensils characteristic of all pottery-making peoples, the Papagos make ollas, the large water jars so neces-

Papago Baskets Are Of Varied Design And Fine Quality

The most important, most finished, and most original of the Papago crafts is basketry. Papago basket work is of four kinds: Plaiting, which is technically "twilled plaiting, with oblique elements only" - although little known to the outside public is, on account of the rapidity with which it can be done, a very common method by which the Papagos make baskets and floor mats for their own use. The leaf of the *Palmea*, a type of yucca, is the material used.

But the type for which the Papagos are famed, and that seen in traders' stores, is the close coiled basket. This is made of a rope of bear grass, moa, coiled always counter-clockwise, wrapped with strips of raw-green or bleached-white yucca (hoy), with designs done in the black of the cured peeled rod of the Devil's Claw (ehook). This is a sewed, not a woven, basket. In a variation, known as the coarse coiled type, the rope is not completely covered by the wrapping but is allowed to show through, the wrapping being, in fact, merely a tie for the coils. The large grain baskets are often made in this way.

The technique of lace coiled basketry has almost completely disappeared. This is an open-work, lace-like fabric, from which the kiahahs - carrying baskets - were formerly made. The material was a cord made from the fibre of the yucca leaf.

Papago and Pima basketry is usually grouped together. Much the same technique is employed for both, although different materials are used. The coils of the Pima baskets are of cat-tail, with wrappings of willow for the white and devil's claw for the black.



Pottery Made By Papago Women

Marketing Papago Baskets

In 1933, the Papago (Sells) Agency set up a revolving fund for the purchase of sewing materials, which are exchanged to the Papago women for pottery and baskets. This fund has been administered most successfully by Miss Ruby B. Kassel, the home economics teacher, in the name of the Santa Rosa Sewing Club. Percale, gingham, sheeting, flannel and sewing material are bought in quantity by the Agency at a discount and exchanged to the Papagos at the price they would have to pay in Tucson or Phoenix. All proceeds from the sale of baskets and pottery are deposited to the Agency to the credit of the club, and the cycle repeated. During the fiscal year 1937, baskets and pottery amounting to \$1,678.20 were sold and the club made a net gain of \$373.20.

The success of such a venture can be laid to three factors - an ample supply of a good product, careful management and constant work on the part of some responsible person, and a steady market. All three factors are present here. The turn-over is rapid - 4,962 baskets sold in one year: thus the funds tied up in unsold goods have been reduced to a minimum. Most of the sales are made in quantity to a wholesale house.

Licensed traders on the reservation also make large purchases of baskets. There are no reliable figures as to the total quantity of basketry produced on the Papago, nor on the number kept for home use. It is believed, however, that the Papago Indians produced more than 15,000 baskets last year and some 500 pieces of pottery.



Papago horsehair belts. These are not dyed: hair from the tails of black and of white horses is used, also the reddish color from sorrel horses.

A RETIRING COUNCIL CHAIRMAN WRITES TO COMMISSIONER COLLIER

ON THE YEAR'S WORK

From Wesley Poneoma, Former Chairman, Hopi Tribal Council, Arizona

It has been a long time that I haven't written you any message from Hopi-land.

We Hopi people have come to our destination of how we must work in governing our people. Under the Act of June 18, 1934 we have come to thoughtful that we must organize as that is the only hope for us. Since last year in December and January we tried many times to organize and elect our representatives according to our Hopi constitution and by-laws. Finally here at Toreva group of men met and elected their two representatives. Which was happen to be me and another man. I just simply his interpreter whenever there might be letter comes or some official notices. Election was held at Oraibi in January and all the representatives were present. The tribal council officers were elected and I was made Vice-President.

During our short duties we have trouble. We lose our Secretary in March and our President in June. That puts more burden on those left that we simply all broken to pieces as our most important men were off our organization. The people were all stirred up wondering what's going to happen next.

Now its up to me Vice Chairman to take Chairman's place. I was worried in deeply sense, more than I ever come to realized in this course. I dresmed many times - I am asked to lead my people in this new way and if I fall down that means trouble for them. I wonder how I am going carry on when these two capable men had left me this big job that I have no experience in. But my father came and my old grandpa came; they gave me courage by their words that comforted me on my task.

Some people made fun at first and tried to make me mad at meetings. But we had several successful meetings and people began to understand what this organization really meant. I've met with elders, chiefs, officials and other people just as well to talk about these things. Now I am finishing my term of one year in 1937

for my people as Chairman of Hopi Tribal Council. I had many sad and good news about this organizations. I hope my people will be wise to elect such a courageous man that he will be able to stand all temptations and hardships. I have finished my course; this is my last month. My speech is poor, my character is poor, my patientness is less and my whole knowledge and wisdom is small. But I try to do my duty by my government and my people.

First time there is always hard for any new ideas. But from now on I hope my successors will have good luck. I am willing to help them on as I have my experience. I wish I was there in Washington to tell my story to you men concerning our organization. But I know you will picture in your mind and see how hard time we first had up here. Mr. Collier, my friend, please take my short story a real scene of trying to proceed the self-government.

My superintendent, Mr. Hutton is a real man that stand by and help us. My dear fellow men at Washington we need your help and show us the way. Give my best regard to my another dear friend, Mr. Chester Faris. In 1932 he was my superintendent at Santa Fe.

* * * * *

CCC-ID WORK HAS BUILT UP THE IDEA OF COOPERATION

By Harvey Le Claire, Enrollee, Yankton Reservation,

Rosebud Agency, South Dakota

Progress on the Yankton Reservation has been slow. It seems as though the Yankton Sioux have found it hard to work together for their common welfare. Instead there has been criticism and argument and in all these crises, it has been the custom for the younger people to let the older ones do the thinking and discussing of their tribal problems.

Two years ago this coming spring, the CCC-ID, then known as E.C.W., first came to Yankton. It was looked upon, of course, as another relief set-up to give employment to the needy. But after working for the CCC-ID myself, I am inclined to think otherwise. During the time CCC-ID has been going on at Yankton we have successfully completed several projects - proof of what good discipline and cooperation can do. The younger people, as a result, are coming to the front now, with ideas for the future in their minds. We feel that we are on our way to our goal of self-support. It was CCC-ID work, I think, that helped to start this idea of working together among the young people.

METLAKATLA'S GOLDEN JUBILEE

By Early R. Stone, Industrial Director, Metlakatla, Alaska.



This Monument Dedicated To
The Pioneers Of Metlakatla
By The Council Of Annette
Islands Reserve, was made
Of Cobble Stone Picked Up
On The Island. Father
Duncan's Cottage In The
Background.

The fall of 1937 was of special significance to the people of Metlakatla, Alaska, because it marked the fiftieth anniversary of the founding of the village.

In the fall of 1887, a group of about six hundred Tsimpshean Indians, under the leadership of William Duncan, a former clergyman of the Anglican Church, migrated from Old Metlakatla, British Columbia, and landed on the shores of Annette Island.

During the fifty years since its settlement, Metlakatla has seen great changes and steady progress. Today the community owns one of the best canneries in Alaska; it owns and operates a modern hydro-electric plant which furnishes electricity to all the inhabitants of the village without cost; water is piped from the mountain lakes to the village and furnished the inhabitants free; it has the finest community hall in Alaska; and it has the finest fleet of seining boats of any village in Alaska.

Because the community has prospered so well, the people decided to hold a jubilee this fall in honor

of the fiftieth anniversary of their landing here. Invitations were sent out to all the neighboring towns in Alaska and to the Tsimpshean villages on the West Coast of British Columbia.

This celebration, which lasted from November 25 to 29 included meetings, banquets, concerts by the town band and speeches

by residents and visitors, one of whom was Dr. Luella M. King from the Office of Indian Affairs, Juneau, Alaska. November 29 was the day set aside as Pioneer Day and unveiling of the new monument in honor of the first settlers whose thrift and far-sightedness have helped to make possible the happy, prosperous life of today. Several boat-loads of friends from Ketchikan came over, both Indians and whites, to be present on this memorable occasion. Mayor Talbot of that city was the principal speaker. Councilman Murchison told something of the early history of Metlakatla, and the mayor, Mr. David Leask, dedicated the monument to the town's founders.

* * * * *

WASHINGTON IN INDIAN HISTORY

By Arthur C. Parker

George Washington is regarded by our remnants of the Iroquois as one of their great heroes. It was he who softened the blows of victory after the Revolution and pledged the Indians their old homes in New York. Though they called him "Town Destroyer" in allusion to the destructive campaign of General Sullivan, they venerate him for his mercy and kindly justice. In their annual religious gatherings in their Long Houses the followers of the Indian Prophet mention the good deeds of Washington and say that he shall ever have a lodge at the gateway of the Happy Hunting Grounds where he may come to enjoy the Indian's heaven when he wishes. They also say that he may have his dog, for with the Iroquois, dogs go to Heaven also, being faithful friends whose love for mankind has commended them to the Creator.

Reprinted from "Indian Episodes Of New York", Published by the Rochester Museum of Arts and Sciences - 1935.

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VISITORS AT THE WASHINGTON OFFICE

Recent visitors at the Washington Office have included: Superintendent Harold E. Bruce, Potawatomi Agency, Kansas; Superintendent Ralph Fredenberg, Keshena, Wisconsin and Herman W. Johannes, manager of the Menominee Mills, Wisconsin; John Gates and Willis Mountain, Indian delegates from Standing Rock Agency, North Dakota; Superintendent Charles H. Jennings, Tongue River Agency, Montana; Superintendent E. R. McCray, Mescalero Agency, New Mexico; and Dr. Ira D. Nelson, Sac and Fox Sanatorium, Iowa.

A MISSIONARY LOOKS AT A TRIBAL CONSTITUTION

An Address By The Reverend Elmer Burroughs, Missionary At Yerington
(Carson Agency) Nevada, At A Missionary Conference In Schurz, Nevada.

An Indian tribal constitution is a device which, when adopted and fully and honestly used, puts the tribe using it into a situation where, it almost seems, life is just beginning.

Upon examination, this constitution appears to be as orderly and logical as the Constitution of the United States, applicable to its sphere. That really is the beauty of the Reorganization Act and the local constitutions and charters: each local unit - each tribe or band - using them applies this authoritative instrument to the local problems and needs. The old "blanket-law plan" back in Washington, for all tribes and bands over the entire United States, whether the "garment" fit the local figure or not, had to be worn, or nudity and chill endured by the group. This present plan turns local problems and needs directly into the hands of properly voted-in and fairly well qualified Indian representatives of the local band of Indians. Those needs and problems are dealt with in truly parliamentary style, so when once voted through, they become resolutions and ordinances. How much more realistically the need may thus be met than if handled perhaps 3,000 miles away across Washington desks; how much more satisfactory to the councilmen and tribesmen to have had it all worked out among themselves instead of in "canned" form from the Department of the Interior.

It is true that the Indian constitution calls for a great deal of the tribal business to pass before the reservation superintendent and part of it to the Secretary of the Interior, to make it authoritative and effective. There is no reason, however, to believe that either the superintendent or the Secretary will block many measures shaped up by the Indians. With the great expenditure of money for lands, that landless Indians might have homes and scope for development and self-support; and the scientific work done by specialists backed by the Indian Department on those lands and among the Indians, the Secretary of the Interior or reservation superintendents will not be looking for ways to balk and block the Indians in the trend upward and out of ignorance, helplessness and poverty; rather they will encourage the Indians in their quest.

Betterment, development, progress: Yes, that hopeless look in the eye of the Indian may change to one of expectation now. He has a voice in his own affairs and cooperation on the part of sympathetic government people, all the way down from the Commissioner to the smallest field assistant! There are now funds available appropriated by Congress for home improvement, stock, poultry, equipment, seed; so that gardening, poultry-raising, dairying, sheep-raising, ranching may be carried on. More or less has this ever been true, but never with the guarantee of "carrying through" such as the organization under the Indian constitution makes possible.

Besides development along these lines, there is greater encouragement for the revival of native arts and industries. Co-operative associations will find markets and secure better prices than were possible under the old situation in which each craftsman found his own market and "dickered" for prices.

Missionary cooperation and influence? Missionary effort in any field has ever been for full cooperation in every way that it seemed possible truly to advance the interests, welfare and happiness of Indians. Their interpretation of Christ's commands governs their thought and action in the matter.

Elmer Burroughs

November 27, 1937.

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JEMEZ CHAPEL RE-DEDICATED

The chapel of Jemez Pueblo, New Mexico was re-dedicated in January by Archbishop R. A. Gerken of Santa Fe, after restoration of this historic building, which was badly damaged by fire about a year ago.

The history of this chapel runs back three hundred and fifty years, to the year 1598, when the first Franciscan friar, Alonso de Lugo, visited the Jemez towns. Written records go back to 1720.

As in the old chapel, Jemez Indian handiwork, notably wood-carving, plays a part in the building, which is in the simple native adobe style.

WE SERVE

By Henrietta K. Burton, Supervisor of Home Extension Work



Blueie Adair Dykes, pictured here, rides to serve. Herself a three-quarters Cherokee, she is using her home economics training gained at the Chilocco Indian School in her work as home aid in the Indian Service in Mayes County in the Five Civilized Tribes Area of Oklahoma.

Her days, and those of other Service women with similar jobs, are full to the brim.

At community meetings, demonstrations and by visits to homes, she helps her Indian friends to improve living standards by planting gardens, by canning and preserving food, by making clothing and bedding out of surplus and discarded materials, by ingenious home improvements which cost little. She teaches in part through example: the coat she wears in the picture above was made from discarded underwear from CCC salvaged goods; her skirt from cast-off jackets; and her utility bag from scraps.

* * * * *

WESTERN SHOSHONE ORGANIZES SPORTS PROGRAM

The employees and residents of Western Shoshone Agency, Nevada, have to organize their own recreation, since the Agency is a hundred miles from a railroad and from outside diversions. With the asset of a fine new gymnasium, Mr. Lloyd E. Lamb, Senior Foreman, CCC - ID, has organized an annual athletic program in which a large number of employees and workers can participate. Basket ball has been especially popular; six reservation teams and two outside teams for men have been organized into a league which is playing off a series in which each team plays all the others. Boxing and wrestling are also being promoted. Organized sports for women have just been started.

ORIGIN OF THE SACRED BUFFALO HORN

Told By Foolish Bear; Translated By Arthur Mandan,

Fort Berthold Agency, North Dakota

On January 14 Foolish Bear and Drags Wolf, Gros Ventres Indians of the Fort Berthold Reservation in North Dakota, accepted on behalf of their clan, the Water Busters, the return of their sacred medicine bundle from Dr. George G. Heye, of the Heye Foundation in New York. The Foundation received in exchange a sacred buffalo horn, the most valued remaining heirloom in the clan. The story of the buffalo horn is as follows:

Foolish Bear's father's name was Sittingbird. The name of Sittingbird's father, or Foolish Bear's grandfather, was Dull. Foolish Bear is the offspring of these two men, which makes his the third generation.

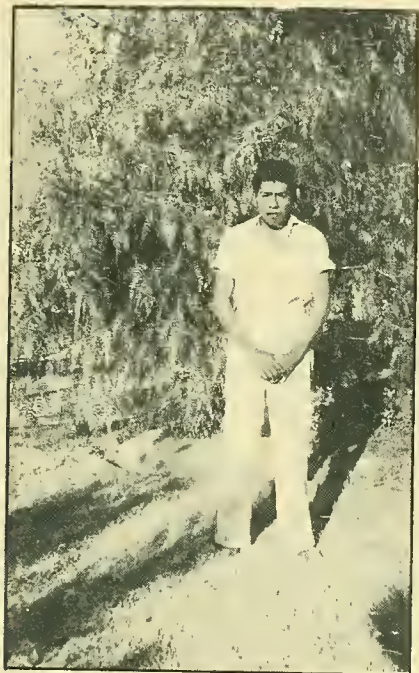
The story goes that when old man Dull was twelve years of age his uncle was returning one day from a buffalo hunt. It was winter and the snow was falling. This boy was told to water the buffalo horses. On the way down to the river and after he had watered the horses, he became scared: he was very timid. On the way back he encountered a buffalo carcass exposed on the ground at his feet and so he crawled into it, between the ribs, and he stayed there all that night.

The next day he returned to his home. His uncle asked him why he had not returned home the night before, after he had finished watering the horses. The boy did not tell what had happened to him during the night but just told his uncle that he did not come home; that was all.

During the night he spent in the buffalo's body the boy did not know what had taken place. However, the spirit of the buffalo entered the boy's body. In the due course of time the boy smelled incense from a mossy weed around the base of a surrounding pine tree. This moved the spirit of that buffalo which was in him and it happened that something came out from the boy's system and when it came out of his mouth it was a buffalo horn. By the sign

YOUNG YUMA INDIANS SHARE IN VOCATIONAL PROGRAM

WITH OTHERS OF COMMUNITY



Joe Miguel

At the Colorado River Agency in Parker, Arizona, a large number of the older Indian children are in public schools. In response to the Indian Service emphasis upon training for life, the state officials have enriched the high school program to provide increased opportunities for agricultural training, shop training and home economics work. Four-H clubs and the Future Farmers of America have drawn Indian young people into membership.

On the left is a photograph of Joe Miguel, a Yuma Indian, who with a group from the agriculture class of the Yuma Union High School, took part in the Future Farmers of America program on the Western Farm and Home Hour in November, which was broadcast from San Diego, California, in November.

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BEETLE TREATMENT OF TREES AT WARM SPRINGS, HELPED BY FAVORABLE

WEATHER, SHOWS GOOD RESULTS

By Ben C. Kautz, CCC - ID Leader, Old Mill Camp, Warm Springs, Oregon

The cruise for beetle-killed trees on sample check plots has been completed. These check plots are so situated that the results of the spotting on these plots are indicative of the general trend of beetle infestation on the reservation. The cruise showed a considerable reduction in the number of beetle-killed trees in comparison with the year 1934. This reduction can be laid partly to the treatment by peel and burning and also to the heavy snows and cold last winter and to the consequent moisture and summer rains which tended to make the trees hardier and enabled them better to withstand the beetles' attack.

SOME COMMENTS ON THE CCC-ID STUDENT TECHNICIAN PROGRAM

Last summer CCC-ID provided funds for the employment of student technicians. Young Indians who had completed a year of college work and who showed aptitude for work on CCC-ID projects were eligible. Their work varied widely: some served as rodmen or chainmen on surveying crews; some did topographical mapping and drafting; some helped in location of truck trails and in timber survey work; some worked on soil-saving operations and on the construction of impounding dams; others did clerical work.

One student, Leonard Chebahtah, at Shawnee, Oklahoma, was assigned to the supervision of the recreational and welfare program. At the Great Lakes Agency, Wisconsin, Robert Dominic supervised the care of a nursery of a million trees. Daniel L. Cole, at Flathead, had had two years of forestry work at the University of Montana; however, he was also a capable cook, so when the combination emergency of a forest fire and a sick cook arrived, he ran a fire-fighting camp and did a splendid job of cooking.

Their supervisors reported that these student technicians did good work and that most of them showed marked improvement in their work during the brief period of their employment. The money earned helped a number of the boys to return to college or training school.

* * * * *

CHANGE OF ASSIGNMENT

Dr. Arthur J. Wheeler, formerly at the Albuquerque Sanatorium, has been transferred to the new Sioux Sanatorium at Rapid City, South Dakota, which is now being prepared for opening in the early spring.

CORRECTION

On Page 34 of the February issue, a chart was used showing the place of cooperatives in Denmark's agricultural economy. This chart should have been credited to the Foreign Policy Association, Inc., 8 West Fortieth Street, New York City, through whose courtesy it was used.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

Good Working Conditions At Standing Rock (North Dakota) The crew on this project is working with all the effort that they can muster and well might they, as the conditions under which they work are absolutely "tops." The whole project is enclosed and heated with steam heat.

I have a crew of men here that I will put up against any crew on the reservation. When they work, they work, and when they play, they play. Every man knows his post and that is just where you will find them any time from whistle to whistle. Everything runs with clock-like unison and I don't mean "mebbe." George W. Clark, Concreteman.

Truck Trail Construction At Turtle Mountain (North Dakota) The truck trail on the reservation line was completed this week. Approximately 1,000 cubic yards of gravel per mile was placed on this trail. Only two miles were finished and ready for gravel. Donald Flahart, Junior Engineer.

Various Activities At Truxton Canyon (Arizona) Project E-44: The crew was more than doubled last week on this job and the rip-rapping of the inside face of the dam is progressing nicely. The spillway was shot and the rock is being used in the riprapping work. Over half the dam is in place to date.

Project J-110: Work was con-

finied to the installation of culverts, excavating for a cattle guard and removing projecting rocks from the wearing surface of the road.

Project B-5: The work this week consisted of pouring concrete around the front support posts of the shed; also cutting and installing the back studs. Ross Carman, Project Manager.

Fence Line Construction At Cheyenne River (South Dakota) We have finished fence line between townships eight and nine, making a total of fifteen miles completed so far. Starting from the west line of the reservation, going east to the northeast corner of section four, township eight, range twenty from which point we are starting south.

A blizzard swept over this district recently, which delayed the work for that day. Otherwise, the weather has been favorable.

We are supplied with a good grade of posts, 7 feet in length ranging from 4 to 6 inches in diameter at the large end, which are spaced a rod apart. Earl Cummings, Senior Foreman.

Canal Drainage At New York (New York) The men have accomplished more this week than at any other similar period, because of the ideal working conditions

which now exist. The ground has not frozen at all and there is no water.

The cut at this point is now on an average of about two and one-half feet and the snow is about two feet deep in most places. It is a great help because of the fact that it keeps the ground from freezing. Jos-eph F. Tarbell, Camp Manager.

Recreation Activities At Crow Creek (South Dakota) Plans are being made for a reading room at the Agency. The room will be made by putting a partition across in the east end of the Exhibit Hall, making it 14 feet by 32 feet. Here, it is planned to have magazines and books that will be of interest to all.

Our basket ball boys have not done so well yet, but as one of the boys put it, "There comes a day." And we think that after some more work together, these teams had better look out. Frank Knippling.

Soil Erosion Control At Taholah (Washington) The river is down to normal again so we have been able to get further down the river to reach the jammed regions caused by high water. There is one region that will take about a week's work to clear satisfactorily. Some pretty large trees, mostly hemlock and spruce, have lodged in dangerous places and have to be bucked into about eight or ten-foot lengths so that they will not lodge elsewhere.

We haven't had any trout feeds lately but we have had a few salmon. One of the boys cornered a salmon in

the mouth of a creek and finally caught it with a volley ball net. George Cummings.

Basket Ball Team Successful At Rosebud (South Dakota) The CCC-ID basket ball team of Rosebud won their first game of the season by defeating the fast-ball-handling CCC-ID team from Pine Ridge, South Dakota. More games are being planned for the boys during the basket ball season. Toward the end of the season the boys expect to enter one of the local independent tournaments. Walter Sokolik.

Fire Hazard Reduction At Tongue River (Montana) The fire reduction crew burned quite a bit of brush this week. This place is on Busby Creek. I think we will continue to burn brush throughout the winter. Charles Littensof.

West Branch Bridge Almost Completed At Keshena (Wisconsin) The West Branch Bridge crew has just about completed their bridge. For the past week they have been building the wings on the buttments. The fills for the approaches will be made in the spring when the frost leaves in the ground.

The mapping crew is nearing the end of the field work for this year. The snow is too deep for "good going"; so with the close of next week, mapping will be discontinued until next fall. Walter Ridlington, Project Manager.

Fire Hazard Reduction At Sis-ton (South Dakota) The three fire hazard reduction crews have progressed very nicely. The weather has

been fair. Some of the crews' production has been retarded due to the steep side-hills where work of this type and time of the year, makes progress slow on account of snow on the ground.

Each crew has a clean-up man who follows the worked areas and gathers up limbs, twigs and rubbish. He burns this.

There is now cut, hauled and corded, fifty-eight cords of wood. Abraham Crawford, Sub-Foreman.

Shelter Over Grand Portage Creek Bridge Nearing Completion At Consolidated Chippewa (Minnesota) All of the crews, during the past week, have shown remarkable progress on their respective jobs. This may be due partly to the extremely mild weather which we have had for the past few days, but we believe it is due mainly because we have tried to place the men on jobs which they like, or at which they are most adept.

The shelter over the Grand Portage Creek Bridge will soon be completed. The bridge is comparatively well-protected from snow and high winds, due to the rough contour of the land on which it is situated. But absolute protection from the elements must be assured, to allow a reasonable margin of security in the case of rough weather, for the successful completion of this project.

The President's Birthday Ball was given ahead of time due to the uncertain weather conditions which prevailed. The party was well-attended by the camp boys and the en-

tire community. The party was held at the Grand Portage School and a good time was reported by all. The proceeds which amounted to \$28.00 was forwarded to the Warm Springs Foundation Fund for Crippled Children. Leo M. Smith.

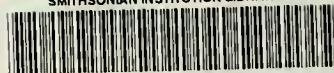
Fire Hazard Reduction At Red Lake (Minnesota) Project 186: The graveling crew has been graveling this truck trail and everything is going along nicely. Good weather and good luck prevailed throughout the week. There is some breakage of trucks on a job of this nature.

Project 165: The small crew of men began trail-side fire hazard reduction. The progress was good and one-half mile was completed during the past week. The truck with two men are hauling wood from this project to the camp. Ten loads of wood were hauled to the camp during the week.

Mr. Kreiner, the Agency mechanic, spent a day in installing the woodwork machine in the new recreation hall. Mr. Okness brought a truck load of odd pieces of lumber from the Indian sawmill for use in classes. Mr. Frisby and Mr. Gervais visited the camp and were very pleased with the camp.

Telephone Maintenance At Navajo (Chin Lee) - (Arizona) Construction was started on the seven miles from Ganado to Lizard Springs. One and one-half miles of line on the Ganado end was re-routed and placed along the new road site which paralleled the old line route. Brackets were nailed and holes are being dug. Carl Bartel, Telephone Foreman.

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